

# Christian Education

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No. 3

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\* See also "University Notes," p. 156.

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## "QUACK-DOCTORING THE COLLEGES"

Under this title, Professor William Bennett Munro, of Harvard and Pomona, joins the ranks of the hecklers of the college.\*

He appears to be opposed to educational experimentation in the colleges—the very thing that has within the past few years made the colleges not only the most interesting topic for the consideration of the critics but the most intellectually awake unit of American education.

His first quack medicine is the "job analysis serum." He gets a good deal of fun out of the excesses of the survey methods in use by some pseudo-scientific investigators, but he offers no antidote to the serious and inspiring work which is being done by such an educational leader as Dr. Charles R. Mann, who is drawing many helpful lessons from the field of commerce for the use of college administrators and teachers and whose formula "Self education on the job" has compressed in a few words the primary opportunity which the college affords.

He refers sarcastically to the "orientation ointment," singling out the freshman week and the freshman orientation courses particularly as the objects of his ridicule. It remains to be seen whether Columbia, Chicago and Minnesota will now stop administering that particular kind of tonic. By this arraignment alone Presidents Little and Wilkins, Deans Haggerty and Hawkes, are assigned to the class of "quack-doctors".

He catalogues under "panaceas" the various plans for improving college methods, now being introduced at Johns Hopkins, Wisconsin, Michigan, Swarthmore, Claremont, Antioch and Rollins. He does not venture to name Harvard and Princeton, but he does refer slightly to the tutorial system for which, with modifications, those two colleges are famous.

\* See *Harper's Magazine*, September, 1928.

Now, it is not necessary for one who defends such experiments to approve *carte blanche* all of the implications or the techniques which are inherent in them. No doubt some of them, or possibly all of them, may fall short of the expectations of those responsible for them. But what of that? Suppose Mr. Edison were to make a list of the experiments he had tried which had failed, and then set by the side of it the much shorter list of his successful experiments. Would that condemn the experimental method?

Professor Munro adds nothing new to our literature on college administration. He does make the generally accepted suggestion that "There is no substitute, and there can be no substitute, for *men*—for earnest, enthusiastic, capable men in the faculty and the student body. . . . Nearly all the problems of college education merge into two fundamental ones—handpicking the student body and recruiting the faculty."

To which it may be replied that all the colleges which have been named above, and many others whose names might well be added, have already "handpicked," "earnest, enthusiastic, capable men"—presidents, deans and professors—and most of them are handpicking students—who are ushering in a new day for the American college.

Particularly is the field of experimentation a fruitful one for the colleges affiliated with the churches. And that they are entering it, with of course different degrees of success, all well-informed persons know. Some months ago the writer made a list of the colleges in which especial types of experiments were being carried on. (See *Association of American Colleges BULLETIN*, Vol. XIII, No. 4, November, 1927.) A majority of them were colleges affiliated with the churches.—*R. L. K.*

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We toil and save and sacrifice in order that we may leave to our children a little money, or a home, or an education for their own enjoyment. Dare we forget that all this is pitifully futile if we do not save the civilization in which our children must live? Christian education is thus not a matter of philanthropy but simply a matter of sane life insurance for our loved ones who come after us.—*C. F. Wishart.*



## THE ANNUAL MEETINGS

CHRISTIAN EDUCATION is the official organ of the National Association of Biblical Instructors and of the Association of Teachers of Religion. It is also the official organ of the National Triennial Conference of Church Workers in Universities and of its regional departments. The Council of Church Boards of Education is very intimately related to these organizations and desires to promote their work. We are glad to print in this issue the tentative programs of the annual meetings of the National Association of Biblical Instructors, of the Central District Conference of Church Workers in State Universities, and of the Eastern District Conference of Church Workers. The program of the latter, which does not come until the end of January, will be found under University Department Notes, page 156. Immediately after these programs will be found a Calendar of Christian Education Week at Chattanooga, January 6-12, 1929; the program of the Eighteenth Annual Meeting of the Council of Church Boards of Education; the programs of the educational associations of the following churches: Congregational, Disciples of Christ, Methodist Episcopal, Methodist Episcopal, South, Presbyterian, U. S. A., and United Lutheran, and the program of the Fifteenth Annual Meeting of the Association of American Colleges.—R. L. K.

### TENTATIVE PROGRAM FOR THE ANNUAL MEETING OF THE NATIONAL ASSOCIATION OF BIBLICAL INSTRUCTORS

Columbia University, New York City, December 28-29, 1928

General Theme: *Correlation of Courses in Biblical Literature with other Courses in the Curriculum.*

6:30 P. M. *Friday, December 28*

Dinner at Faculty Club. Chaplain Knox will probably tell us briefly of the plans for the department of Religion at Columbia University.

President's Address: *Should Our Biblical Courses Be Popular?* Principal Walter M. Haviland, Friends Select School.

*The Relation of the Bible to Courses in History*, Miss Maude Louise Strayer, The Masters School.

*Supplementing the Bible in Religious Education for Boys of School Age*, Mr. A. B. Trowbridge, The Hill School.

9:30 A. M.

Saturday, December 29

Business Meeting.\*

*The Experiment at Bucknell*, Mr. Charles M. Bond, Bucknell University.

*The Correlation of Courses in Bible and Philosophy*, Dr. Edwin H. Kellogg, Skidmore College.

*The Correlation of Courses in Bible and Sociology (or Literature)*. Speaker to be announced later.

*The Bearing of Archaeology upon the Bible*, Dr. Lewis B. Paton, Hartford Theological Seminary.

1:00 P. M.

Luncheon at Faculty Club. It is hoped that President Coats of Sarah Lawrence College will speak either at this time or at our dinner Friday evening.

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TENTATIVE PROGRAM OF THE CENTRAL DISTRICT CONFERENCE OF  
CHURCH WORKERS IN COLLEGES AND UNIVERSITIES

Edgewater Beach Hotel, Chicago, Ill., December 31, 1928-  
January 1, 1929

Morning:

Monday, December 31

This session is reserved for denominational conferences to be arranged as desired by various groups.

Luncheon:

For denominational gatherings.

Afternoon:

An evaluation of the modern undergraduate student—his attitudes and problems.

\* The annual dues for the year 1928-29 are payable to Miss Maude L. Strayer, The Masters School, Dobbs Ferry, N. Y.

*Evening:*

A presentation of several projects.

It is suggested that four or five student projects be presented briefly by student leaders who have made interesting and successful experiments.

*Tuesday, January 1**Morning:*

Special preparation and program for freshmen.

This should be a study of the freshman's heritage, the reaction to his new university environment and a study of ways to help him become interested in the church before other things absorb his interests.

*Afternoon:*

How to make personal religion vital. It is the wish of a number that a special study be made of the central purpose of all our work, and how it can best be accomplished.

Adjournment.

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We have an obligation to our individual Alma Mater of at least a minimum equal to the amount that the institution has expended upon us. That obligation is even greater because we each incurred it at a time when we could not then individually afford to repay. It was an advance to each of us on honor that we should support the institution that has enabled us to take greater and more important positions in the world, to do more effective work than we could have otherwise accomplished. This expenditure of money should be returned for the education of those who follow us. Unless we do so we have prejudiced the opportunities of some one in our country to attain the opportunities that have been given us. If we could inculcate this spirit of obligation amongst the men who have left our universities, the financial problems of our colleges and universities would be solved.—  
*Herbert Hoover.*

\* \* \* \* \*

One-half the freshmen at the College of Business Administration at Boston University are children of foreign-born parents.

Calendar of the Annual Meetings, Chattanooga, Tenn.,  
January 6-12, 1929

Sunday, January 6

The churches of Chattanooga have thrown their pulpits open to leaders in Christian Education for the Sunday services. A union mass meeting will be held in Centenary Methodist Episcopal Church, South in the evening.

9:00 A. M.

Monday, January 7

Eighteenth Annual Meeting of the *Council of Church Boards of Education*. Morning, afternoon and evening sessions. Read House. See program, p. 138.

9:00 A. M.

Tuesday, January 8

Annual Meeting of the *Council of Church Boards of Education*, continued. Adjournment 4:00 P. M. Read House. *Secondary School Section, Educational Association of the Methodist Episcopal Church*, Tennessee Wesleyan College, Athens, Tenn. See program, p. 140.

6:30 P. M.

*Educational Association of the Methodist Episcopal Church*. Banquet tendered by Methodist Episcopal Social Union. First Methodist Episcopal Church. See program, p. 141.

8:00 P. M.

*Educational Association of the Methodist Episcopal Church, South*. Departmental meeting in the afternoon. Hotel Patten. See program, p. 142.

*Presbyterian College Union* (U. S. A.). Presidents of Presbyterian U. S. Colleges will be guests of the Union. Read House. See program, p. 144.

9:00 A. M.

Wednesday, January 9

*Educational Association of the Methodist Episcopal Church*, continued. Morning, afternoon and evening sessions. Read House and University Chapel.

*Educational Association of the Methodist Episcopal Church, South*, continued. Morning, afternoon and evening (banquet). Hotel Patten.

*Presbyterian College Union*, continued. Morning, afternoon and evening sessions. Read House.

*Southern Baptist Education Association*. Morning, afternoon and evening sessions. First Baptist Church.

*National Lutheran Educational Conference*. Morning, afternoon and evening sessions.

*College Presidents of the Disciples of Christ*. Morning, afternoon and evening sessions. Read House. See p. 146.

6:30 P. M.

*Association of Colleges of Congregational Affiliation*. Colleges of the Christian Church uniting. Read House. See p. 145.

8:00 P. M.

*Conference of Church College Executives of the Protestant Episcopal Church*. Read House.

**Thursday, January 10**

10:00 A. M.

Joint Meeting of the *Educational Association of the Churches and the Council of Church Boards of Education*. Theme—"The College Teacher." Read House. See program, p. 140.

2:30 P. M.

*Union Mass Meeting*. Theme—"Education and Religion." Read House. See program, p. 140.

7:00 P. M.

Fifteenth Annual Meeting of the *Association of American Colleges*. Dinner session. Read House. See program, p. 147.

**Friday, January 11**

9:30 A. M.

*Association of American Colleges*, continued. Morning, afternoon and evening sessions. Read House.

**Saturday, January 12**

9:30 A. M.

*Association of American Colleges*, continued. Adjournment at noon. Read House.

TENTATIVE PROGRAM OF THE EIGHTEENTH ANNUAL MEETING OF  
THE COUNCIL OF CHURCH BOARDS OF EDUCATION

The Read House, Chattanooga, Tennessee,  
January 7, 8 and 10, 1929\*

Reports of the Standing Committees will be called for during  
the various sessions.

**Monday, January 7**

**9:30 A. M. ANNUAL REPORTS.**

Devotional Service.

Roll Call.

Reading of the Minutes.

*The President's Address*—Dr. Frederick E. Stockwell.

*Report of the Executive Secretary*—Dr. Robert L. Kelly.

*Reports of the Associate Secretaries*—Dr. O. D. Foster, Dr. A.  
W. Anthony.

*Report of the Treasurer*—Mr. Charles Eldredge, Bank of New  
York and Trust Company.

*General Discussion.*

Announcement of Committees.

**2:30 P. M. OUR CHURCH COLLEGES.**

(Each speaker limited to twelve minutes)

*The Colleges of the Disciples of Christ*—Dr. Floyd W. Reeves.

*The United Lutheran Colleges*—

*The Educational Survey of the Presbyterian Church, U. S.*—  
Mr. B. Warren Brown.

*The Colleges of the Presbyterian Church, U. S. A.*—Dr. C. C.  
McCracken.

*Educational Conditions Within the Reformed Church in  
America*—Dr. Willard Dayton Brown.

*A Study of the Methodist Episcopal Colleges*—Mr. F. Marion  
Smith.

\* Arrangements are being made for the filling of the pulpits of Chatta-  
nooga on Sunday, January 6.

The Association of American Colleges meets January 10 (evening) to 12.  
The Friday morning sessions will be devoted to a discussion of "The Col-  
lege Teacher" under the leadership of President Wilkins of Oberlin College,  
and this topic will be the theme of the entire meeting.

*The Episcopal Colleges*—Dr. Robert L. Kelly.

*General Discussion* led by Dr. F. E. Stockwell, *Chairman*,  
Committee on Surveys, and President E. E. Rall, *Chair-*  
*man*, Committee on Colleges.

8:00 P. M. STUDENT PROBLEMS; CONDITIONS OF STUDENT RE-  
LIGIOUS LIFE.

The Reverend C. Leslie Glenn, Presiding.

Brief Statements by Student Leaders.

Discussion opened by Members of the University Committee.

Tuesday, January 8

9:30 A. M. COLLEGE TEACHING.

*Uses and Abuses of Standardization*—A Symposium.

Dr. Floyd W. Reeves, University of Kentucky, Leader.

*General Discussion.*

2:30 P. M. COLLEGE TEACHING. (Continued.)

*More Vital and Reasonable Methods of Measurement.*

President C. E. Diehl, SOUTHWESTERN, Leader.

*General Discussion.*

Reports of Special Committees.

Report of the Nominating Committee.

Adjournment until Thursday, January 10.

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The success of any institution depends very largely upon its guaranty of permanency. Especially is this true of a college. The greatest faculty could not carry the student body with it to a temporarily operated institution a hundred miles distant. It is impossible to secure permanency without endowment. There must come lean years for colleges as for individuals and corporations. Decreased patronage or increased costs may send the unendowed college upon the rocks while the endowed school comes out all the stronger because of its trial in victory.—J. R. Countiss.



PROGRAM OF JOINT SESSIONS OF THE CHURCH EDUCATIONAL  
ASSOCIATIONS AND THE COUNCIL OF CHURCH BOARDS  
OF EDUCATION

The Read House, Chattanooga, Tennessee  
Thursday, January 10, 1928

10:00 A. M. THE COLLEGE TEACHER

*What Constitutes a Good College Teacher.*

Dr. Robert L. Kelly.

President Guy E. Snively, Birmingham-Southern College.

President Rees E. Tulloss, Wittenberg College.

Dr. Charles H. Judd, University of Chicago.

*General Discussion.*

2:30 P. M. THE PLACE OF RELIGION IN HIGHER EDUCATION.

Union Mass Meeting.

President Henry N. Snyder, Wofford College.

Professor Kirtley F. Mather, Harvard University.

Dr. Charles W. Gilkey, University of Chicago.

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TENTATIVE PROGRAM OF THE ANNUAL MEETING OF THE  
EDUCATIONAL ASSOCIATION OF THE METHODIST  
EPISCOPAL CHURCH

Chattanooga, Tenn., January 8 and 9, 1929

Tuesday, January 8

*Morning*

9:00 A. M. Members of Association invited to be guests of  
President James L. Robb at Tennessee Wesleyan  
College, Athens, Tennessee.

Conference on Problems of Junior Colleges and  
Secondary Schools.

12:00 M. Luncheon.

*Afternoon*

2:00 P. M. Auto Trip to Chattanooga.

*Evening*

- 6:30 Banquet: Members of Association invited to be guests of the Methodist Episcopal Social Union, First Methodist Episcopal Church.  
Address: President R. B. von KleinSmid, University of Southern California.

Wednesday, January 9

The Read House

*Morning*

- 9:00 A. M. Devotions, President G. Bromley Oxnam, DePauw University.  
9:15 *Problems of the Present Quadrennium*, Secretary A. E. Kirk.  
9:45 Discussion opened by President A. F. Hughes, Hamline University.  
10:30 *Survey of Educational Institutions, Plans and Methods*, Professor Floyd W. Reeves, University of Kentucky.  
11:15 Discussion opened by Assistant Secretary J. P. MacMillan.

*Afternoon*

- 2:00 P. M. Devotions, President Earl A. Roadman, Dakota Wesleyan University.  
2:15 Symposium: OUR FINANCIAL SYSTEM.  
(Papers limited to 15 minutes each)  
*Tuition and General Charges*, Dean Clarence F. Ross, Allegheny College.  
*Loans to Students*, President C. P. McClelland, Illinois Woman's College.  
*Salaries*, President W. J. Davidson, Illinois Wesleyan University.  
*Budgets*, President Frank E. Mossman, Morning-side College.  
Discussion.

- 3:30      *Testing the Product in the Lives of the Students*,  
President Edmund D. Soper, Ohio Wesleyan  
University.  
Discussion.  
Business Session.

*Evening*

- 8:00      Inspirational Meeting in the John A. Patten Me-  
morial Chapel.  
*The New World Outlook for Christianity*, Ralph  
E. Diffendorfer.  
Reception given by President and Mrs. Arlo A.  
Brown at their home.

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PROGRAM OF THE TENTH MEETING OF THE EDUCATIONAL ASSOCIA-  
TION OF THE METHODIST EPISCOPAL CHURCH, SOUTH  
Hotel Patten, Chattanooga, Tenn., January 8-9, 1929

General Theme: "An Education-Minded Church."

**Tuesday, January 8**

*Note:* Meetings of Departmental Groups with specially prepared programs will be held during the afternoon, as follows: (1) Junior College Group; (2) Secondary School Group; (3) Religious Education and Training Group; (4) Conference Boards of Education Group.

*Evening*

- 8:00 P. M.    Devotional Service led by W. F. Quillian, Presi-  
dent, Wesleyan College.  
8:30          Announcements and Appointments of Committees.  
8:45          The President's Address: J. M. Williams, Presi-  
dent, Galloway College.

**Wednesday, January 9**

*Morning*

- 9:00 A. M.    Devotional Service led by W. F. Quillian.  
**How to Make the Church Education-Minded:**  
9:30          *By Cultural and Promotional Methods*, R. H. Ruff,  
President, Morris Harvey College.  
Discussion.

10:10 *By Showing the Product of Christian Education,*  
H. H. Sherman, General Secretary, Board of  
Education.

Discussion.

10:50 *By Emphasizing the Spiritual and Christian Ele-*  
*ments in Education,* J. N. Hillman, President,  
Emory and Henry College.

11:30 Business Session.

*Afternoon*

2:00 P. M. Devotional Service led by W. F. Quillian.

**How to Make the Church Education-Minded:**

2:30 *By General Conference Legislation,* J. H. Rey-  
nolds, President, Hendrix College.

Discussion.

3:10 *By Giving Christian Education Its Proper Place*  
*in the Program of the Church,* W. P. Few, Presi-  
dent, Duke University.

Discussion.

3:50 *By Combination and Correlation of Institutions,*  
W. F. McMurtry, President, Central College.

*Evening*

6:00 Annual Dinner.

**Addresses:**

*Improving the Quality of College Education,*  
C. R. Mann, Director, American Council on  
Education.

*How to Meet the Increasing Cost of Higher Edu-*  
*cation,* Donald J. Cowling, President, Carleton  
College.

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Properly to plant and nourish a Christian college is one of the highest privileges of Christian men and women. There is no soil so productive as mind, and no seed so fruitful as ideas. He who wishes to do the greatest possible good, and for the longest possible time, should nourish the fountains of learning, and help thirsting youth to the water. Beating hearts are better than granite monuments.—*W. F. King.*

PROGRAM OF THE  
 TWENTY-EIGHTH ANNUAL MEETING OF THE PRESBYTERIAN  
 COLLEGE UNION

The Read House, Chattanooga, Tennessee, January 8-10, 1929

Tuesday, January 8

*Evening Session*

8:00 P. M.

Meeting of The Nexus Committee.

Wednesday, January 9

*Morning Session*

9:00 A. M.

*The Place of the College in the Church's Program for Christian Education*, Dr. W. C. Covert.

*The Status of Our Presbyterian Colleges in American Education*, Dr. F. E. Stockwell.

*The Survey of Presbyterian Colleges*, Dr. C. C. McCracken.

*The Report on Educational Work and Responsibility of the Southern Presbyterian Church*, Dr. H. H. Sweets.

*Afternoon Session*

2:00 P. M.

*Student Loans—Methods and Results*, Mr. R. W. Ogan.

*College Chapel*, Dr. Charles F. Wishart.

General Discussion of Methods and Means for Enrichment of Chapel Services.

*The Selection and Development of the Instructional Staff.*  
 Speaker to be selected.

*Evening Session*

8:00 P. M.

*Common Sense Education*, President Hamilton Holt.

Thursday, January 10

*Morning and Afternoon*

Joint Meetings with the Council of Church Boards of Education.

*Officers:* F. E. Lewis, President; H. M. Gage, Secretary.

PROGRAM OF THE ANNUAL MEETING OF THE ASSOCIATION OF  
COLLEGES OF CONGREGATIONAL AFFILIATION

Chattanooga, Tennessee, Wednesday, January 9, 1929  
Dinner, 6:00 P. M. at the Read House

Reading of the Minutes.

Round Table—*Successful Experiences in Financially Strengthening our Institutions and Relating Them to the Denomination.*

Topics for discussion:

*Alumni Council Activities*

*Annuities*

*Bonding of Buildings*

*Insurance Loan Funds*

*The Handling of Investments*

*Establishment of Trust Funds*

*The Best Experience of the Year in the Matter of Relating Church and College.*

Address—Dr. R. W. Gammon, Secretary, Congregational Education Society.

Business—Election of Officers for ensuing year.

*Officers, 1928:*

President, Edwin B. Dean, Doane College

Secretary, Silas Evans, Ripon College.

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MEETING OF THE NATIONAL LUTHERAN EDUCATIONAL  
CONFERENCE

Chattanooga, Tenn., The Read House, January 9, 1929

The annual meeting of the National Lutheran Educational Conference will open at the Read House, Chattanooga, Tenn., Wednesday at 9:00 A. M. and continue in session until 10:00 P. M. that evening, with a possible closing session from 9:00–10:00 A. M., Thursday. The Conference will unite with the other denominational college groups in the joint sessions arranged for Thursday morning and afternoon. The following program outline is furnished by the Secretary, President H. F. Martin, Midland College, Fremont, Nebr.

## OUTLINE OF PROGRAM

I. *Scholarships and Loan Funds.*

- (a) As a means of securing able students.
- (b) As an award for real scholarship.
- (c) As a method for assisting prospective teachers for our Lutheran schools.

II. *The Improvement of Teachers in Service.*

- (a) The requirement of summer school attendance.
- (b) The requirement of professional study during the school year.
- (c) Devices for measuring the teacher's ability. Paper by Professor H. J. Arnold of Wittenberg College—*Research Adventures in College Teaching.*

III. *The Pre-Theological Student.*

- (a) Should he receive aid the first year at school?
- (b) How does Synodical aid affect the quality of the student?
- (c) How does he measure up to other students?

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MEETING OF THE COLLEGE PRESIDENTS OF THE DISCIPLES  
OF CHRIST,

Chattanooga, Tenn., The Read House, January 9, 1929

The College Presidents of the Disciples of Christ will meet at the Read House, Chattanooga, Tenn., Wednesday, January 9, in the morning and afternoon. The theme of both sessions will be "Building an Educational Program on the Basis of Our Surveys." For further particulars address Dr. H. O. Pritchard, 309 Chamber of Commerce Bldg., Indianapolis, Ind.

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Oxford and Cambridge have 1,800 separate endowed fellowships and scholarships, to say nothing of the smaller foundations. Leipzig has 407 distinct funds, the oldest dating 1325, and wherever the higher academic life has flourished we find scores of memorials bearing the names of husbands, wives, parents, children, and providing for students of some special class, locality, or establishing some new line of investigation.



TENTATIVE PROGRAM OF THE FIFTEENTH ANNUAL MEETING OF  
THE ASSOCIATION OF AMERICAN COLLEGES

The Read House, Chattanooga, Tenn., January 10-12, 1929.

Thursday, January 10

7:00 P. M. The Annual Dinner.\*

*Speakers:*

Mr. Trevor Arnett, President of the Association.

Dr. William L. Poteat, President-Emeritus, Wake Forest College.

The Hon. Vincent Massey, Minister from the Canadian Government at Washington.

Announcement of Committees.

Friday, January 11

9:30 A. M.

Program arranged by the Commission on Enlistment and Training of College Teachers, President Ernest H. Wilkins, Oberlin College, *Chairman*.(a) *The training of college teachers as graduate students:*

What special training should a prospective college teacher receive while a graduate student?

(b) *The training of college teachers as young instructors:*

What training should a young instructor receive from older members of the staff?

2:00 P. M. Summary of the Discussion of the morning.

2:30 P. M. Business Session

*The Annual Report of the Executive Committee and Permanent Secretary*, Dr. Robert L. Kelly.*The Annual Report of the Treasurer*, Warden Bernard I. Bell, St. Stephen's College.*The Report of the Commission on Permanent and Trust Funds*, Mr. Trevor Arnett, *Chairman*.

DISCUSSION.

3:15 P. M. Automobile Excursion to Lookout Mountain.

\* Formal and informal. Reservations at \$2.50 per cover, should be made early. Address Mr. Frank Gregson, Manager, The Read House, Chattanooga, Tennessee.

7:30 P. M.

*Ways and Means of Effective Teaching*—Brief Reports by  
Chairmen of Permanent Commissions.

*Academic Freedom and Academic Tenure.*

President W. W. Boyd, The Western College for Women.

*College Athletics.*

Professor Bert E. Young, Indiana University.

*Educational Surveys.*

Dr. Charles R. Mann, The American Council on Education.

*Personnel Technique.*

President L. B. Hopkins, Wabash College.

DISCUSSION.

*The Improvement of College Instruction*, Dean Melvin E.  
Haggerty, University of Minnesota.

Saturday, January 12

9:00 A. M.

*The College and the Fine Arts*—Report of the Commission on  
College Architecture and College Instruction in the Fine  
Arts, President Frederick C. Ferry, Hamilton College,  
Chairman.

*Cooperation between Secondary Schools and Colleges in Rais-  
ing Intellectual Standards*—Report for Commission on  
Faculty and Student Scholarship, Dean Raymond Walters,  
Swarthmore College, Chairman.

*The New College Curriculum*—Report and Discussion by mem-  
bers of the Commission on the Reorganization of the Col-  
lege Curriculum, President C. C. Little, University of  
Michigan, Chairman.

DISCUSSION.

Reports of Special Committees.

Report of the Nominating Committee.

12:00 M.

*Adjournment.*

## LOOTING THE RESIDUARY ESTATE

ALFRED WILLIAMS ANTHONY

The residuary estate is that part of an estate which remains after all specific bequests mentioned in a will have been paid. For example, if a man dies leaving an estate worth \$100,000 and a will which bequeaths \$50,000 to his widow, \$5,000 to a sister, and \$1,000 to each of five relatives, making a total of specific bequests amounting to \$60,000, then the residuary estate amounts to \$40,000.

Out of the residuary estate regular recurring items like the following must be paid:

- (1) Expenses of the last sickness and of the funeral and burial of the deceased.
- (2) Debts.
- (3) Costs of administration.

Under this last head are (a) executor's commission, which in many states is 5 per cent of the gross estate, which would mean \$5,000 in a \$100,000; (b) legal fees, which vary greatly, but may be as high as another 5 per cent of the gross estate; (c) disbursements for appraisal, travel, labor in handling goods and in doing a variety of errands, and (d) some court fees, usually small, for records, certificates, registrations and similar transactions more or less clerical.

Very frequently the "residuary estate" is entirely eaten up by expenses of this nature. Sometimes the testator provides that the inheritance taxes, which are normally chargeable against the specific bequests, shall be paid out of his estate; this means that the bequests shall be paid in full, in the sums stated, and the amount of the taxes shall be taken from the residuary estate.

Sometimes the residuary estate does not suffice to meet all of the drains made upon it; in this case the specific bequests must contribute, each its proportionate part, to supply the deficit, and they are to that extent depleted.

In case a residuary estate has been left to an individual, or to a charity as often happens, its amount cannot be known, indeed can sometimes be scarcely estimated, at the time of the death of

the testator. Only, after the payment of all charges against it, can its value be ascertained, and this means only after the full settlement of the entire estate and the final accounting. False hopes are often awakened and very erroneous impressions given, when an estimate, made at the time of a man's death respecting the size of the residuary estate, which has been bequeathed to a hospital or college, for example, is named as a very large sum. The residuary estate may at the time of death be of large value, but it may vanish in the process of settlement.

Recently a lady died in a New England state, leaving an estate, which was inventoried as \$110,000. To a sister, this entire estate was given "in life tenancy" which means that the sister could hold it and handle it as her own during her life, and that the estate was to be divided on the death of the sister, as the testatrix prescribed in the will. The will gave to the surviving sister this power: "And if the interest, dividends and income thereof shall not prove sufficient in her judgment for her proper care, comfort and support, in that event I hereby empower her to use so much of the principal of my estate as she may deem necessary thereof."

Here power is given a tenant for life to reduce an entire estate as much as in her sole judgment may be deemed desirable "for her proper care, comfort and support." Such discretionary power opens the door for the obliteration of every bequest and every intention elsewhere and otherwise expressed in the will. If such an event was intended by the testatrix, then the will meets the wishes of the testatrix and gives powers accordingly; but if the intentions of the testatrix did not go so far, then the language conveys a power not intended.

In this will now referred to, specific bequests are made to a hospital and to nine individuals, aggregating \$39,000. The will appeared then, at the time of its maker's decease, to provide a residuary estate of \$71,000; and the will bequeathed the residuary estate to a Home for Boys to "be devoted to the help, aid and assistance of poor and friendless boys to become honest, intelligent, industrious and patriotic citizens."

In two and a half years' time this estate has shrunk \$38,000 and is still shrinking. The tenant for life, though eighty-six

years old, is still vigorous and is spending money out of this estate lavishly, although possessed of an estate of her own, equal to this in amount. She has bought an automobile two years in succession; she has employed a companion at \$300 a month; she lives in an expensive hotel in Washington; she draws \$825 a month for her expenses.

But this is not all. This woman has named in the will as executrix, but she declined to serve. A relative, a lawyer by profession, was appointed administrator with the will annexed. This administrator took 5 per cent as a commission, or \$5500, and allowed himself \$50 a day for 70 days in making four trips to Washington and three trips to New England points not far away, a total of \$3500, and also \$889.97 for expenses, chiefly of travel. He paid to himself therefore, practically \$10,000 for handling a very simple estate of a total value of \$110,000.

This lawyer had no right to pay himself for legal advice. Under the laws of the state the 5 per cent commission allowed him as administrator is intended to cover all his services of every nature. Had he not been a lawyer, he might have employed a lawyer and paid a reasonable fee for legal services. But lawyers, as executors, or administrators, are quite in the habit in that state of claiming and receiving extra fees for being their own legal advisers. It is not fair to the testator; it is not just to the beneficiaries; it practically loots the residuary estate; but it has become the quite common custom.

The strangest thing of all is that the Judge of the Probate Court, a more than ordinarily reputable citizen, allowed this account and these charges. He did it doubtless because it was "the custom."

Sometimes a testator does not give much thought to a residuary estate. It is simply a convenient means of disposing of final balances and he does not care very much where it goes; he simply wishes to have no loose fragments of his estate remaining.

But usually, it is fair to believe, the testator has really a lively interest in the objects named as beneficiaries of the residuary estate, and has named them there because, having provided liberally for natural, or chosen heirs, he expects his residuary estate to be large and to be useful in helping some worthy human

causes. When, in such cases the residuary estate is unnecessarily diminished, the well considered and clearly expressed purposes of the testator become defeated.

There is a marked tendency on the part of courts and officials in various parts of the country to regard any charity, particularly if named in the residuary estate, as vastly inferior to natural heirs and named individuals. This tendency leads them to construe all parts of the will as favorably as they can for persons and to discriminate against charities, having in mind the sentiment, not infrequently expressed, that whatever a charity gets out of the estate is a gift anyway, not deserved, and should be regarded as "so much to the good."

This disposition of lawyers, and shared in quite generally by executors, makes the residuary estate "a happy hunting ground" for those who have claims and can pile up costs against an estate in the process of its settlement in Surrogate and Probate Courts. The residuary estate suffers.

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Through Dr. Dwight M. DeLong, Professor of Zoology and Entomology, thirty students of Professor Edward L. Rice presented to Ohio Wesleyan University an Edward L. Rice scholarship fund, in recognition of Professor Rice's thirtieth year as a member of the faculty of Ohio Wesleyan University. Presentation of the fund was made on October 27 as a feature of the annual homecoming celebration. The fund will provide a scholarship each year for at least one advanced student, enabling him to do graduate summer school laboratory work at one of the outstanding biological stations of the country. Professor Rice is the son of Dr. William North Rice, three times acting president and now professor emeritus of geology at Wesleyan University.

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None of us like to be forgotten. From the time of Cheops to the present day, men have been building pyramids and tombs, erecting tablets and headstones to tell that they are dead. But the thinking man who puts his money into the endowment of a college leaves a memorial to tell that his spirit is alive as long as the institution stands.



## THE NEED OF RELIGIOUS COOPERATION AT UNIVERSITIES

O. D. FOSTER

The American university is an interdenominational, or perhaps more accurately stated, an undenominational institution, so far as its student body is concerned. It is also a common occurrence to find a denominational college giving instruction to a greater number of students of another denomination than to its own, the students of its own household of faith being vastly in the minority.

The resulting problem and consequent challenge are engrossing. This situation confronts the institution with a difficult problem. The denominational church of the college is not adapted to serve a catholic body of students and the masses are likely to be neglected. There is issuing here therefore the very problem which obtains universally in our great state universities, *i.e.*, how care for the students, who, so far away from home, have no adequate provision made for their religious instruction and culture.

In a recent visit to Alfred University a good illustration of this problem in a small college was brought to our attention. That University, originally a Seventh Day Baptist institution, has become independent and undenominational. Its student body is made up as follows: Baptists 46, Seventh Day Baptists 47, Catholics 69, Congregationalists 13, Episcopalians 54, Hebrews 36, Lutherans 13, Methodists 102, Presbyterians 67 and others in smaller numbers. In other words, less than ten per cent belong to the church having given birth to the institution. This institution, however, through the leadership of its broad spirited president and board of trustees, is negotiating with the various church Boards to establish a cooperative religious program to care for the students, who are other than Seventh Day Baptists. The plan of establishing a cooperative college church with its coordinated student activities is being studied with the view to adoption.

Similar situations, but unfortunately not like serious attempts at solution, are to be found all over America. In many places



the problem is, from all appearances, not even felt. There is a salving complacency apparently issuing from an exhilarating sense of self sufficiency and adequacy. Where this obtains one often wonders why continue to support, from private or church funds, an institution which has lost its *raison d'être*, when tax supported institutions can do much more efficiently the very work which these schools now seem to aspire to do. Institutions, like Alfred, which feel the problem and are bending their energies to solve it are indeed to be commended and encouraged in their noble endeavors.

This problem is most critical in state institutions, and many of their administrators are quite as alive to it and as enthusiastic for its solution as many of our denominational college presidents. But because of our national principle of separation of church and state with our "57 varieties" of religious persuasions contending for their places in the sun, these high-minded university administrations are confronted, they often feel, with the impossible. They see the need and feel it in some instances, as keenly as any one can, but are often driven to despair by the jealous bickerings of narrow minded denominationalists whose conviction is that they only are the chosen people of God and that all others, not of this elect family, are to be evangelized and brought to the light, and if happily God's grace be sufficient, within the true fold.

Under these conditions, the apparent apathy of university presidents to organized religion is not strange. Experience has taught them much. They see the ultra denominationalists from a neutral point of view. They confront practical situations which have to be handled in practical ways. They are accustomed to seek all the angles to a situation and then in the light of the data at hand formulate as dispassionately as possible the most promising policy. They need the help of local and national religious officials *cooperating* instead of their hindering dissensions. Full well do they know that while flirtations at cooperation may satisfy the affectionate proclivities of certain responsible church officials, they can never consummate a happy working union. And well do they know, that as long as these ecclesiastical officials are more interested in propagating their

sectarian peculiarities than in the future of the million young people in these institutions, they have little reason to hope for effective help from the "Powers that be" in Zion.

Never has there been such a great opportunity for organized cooperating religious agencies in America. The time is here now. The harvest is ripe. The grain is falling. The harvesters are wrangling over the brand of tools to employ. Some are for sickles, some for scythes, some for cradles, some for siderakes, some for marsh-harvesters, some for self-binders, some for the harvesting thresher and some for a new brand not yet on the market. The conscientious university administrator looks on this heated, senseless, anachronistic Babel with disgusting bewilderment while the harvest season passes. Out of his heart of hearts he cries, "Can they never agree and get to work! Will they even let the seed for the future perish!"

This humiliating situation is of national scope and of gigantic proportions. It will not be met by unrelated efforts of religious groups or by good intentions and Sunday school contributions. It will take great brains, consecrated hearts and generous purses on a large scale. Only the unreserved sharing in the interest of all of the best each group has to give can meet the exigency of the hour. Upon the hearts and consciences of the officials of all religious groups should rest here the realization of a most solemn obligation. As the "Church flag" may float above the National, so may the banner of common devotion to these myriads of our young people, wave over the denominational.

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Dr. Louis D. Hartson, professor of psychology at Oberlin College, has disproved the popular picture of the college graduate who sets out complacently to show the world how to run its business and who proceeds to blunder and wander from one job to another. Dr. Hartson shows that the typical graduate of Oberlin has taken only a year and nine months rather than ten years to find his vocation. Half the college men remained in the occupation they first entered. Of almost 1,000 women graduates of the same college, Dr. Hartson found that almost two-thirds of the women who are still unmarried have remained in the vocation they first chose.

## UNIVERSITY NOTES

HERBERT E. EVANS

The meeting of the eastern section of the Conference of Church Workers in Universities and Colleges in the United States will be held at Briarcliff Lodge, Briarcliff Manor, New York, from Tuesday evening, January 29, at eight o'clock to Thursday afternoon, January 31, inclusive. Through the courtesy of Mr. Chauncey Depew Steele a special rate of five dollars a day, which includes room and meals, is being made. This unusual rate is given because of Mr. Steele's interest in the work of church workers in universities.

The following is a tentative program, which is subject to change. The conference will be under the direction of the President, Reverend Robert Gearhart, Jr., of the University of Pennsylvania.

TENTATIVE PROGRAM OF THE EASTERN DISTRICT CONFERENCE OF  
CHURCH WORKERS IN UNIVERSITIES AND COLLEGES

Briarcliff Manor, N. Y., January 29-31, 1929

## THEME: THE PERSONAL APPROACH TO STUDENTS

*Tuesday Evening, January 29*

## The Patient and His Environment

*The World Students Live In* (student problems—what they are, etc.).*Wednesday, January 30*

## Symptomology and Diagnostics

## Morning:

*Trends in Religious Thought Today* (some of the sources of student problems).

## Noon:

Denominational Group Lunches.

## Afternoon:

*Evaluation of Student Personality—(a) The Scientific Approach, (b) The Observational Approach or Case Method.*

Evening:

Inspirational Address.

*Thursday, January 31*

Morning:

A Forum on *Methods of Meeting Student Needs—(a) Sharing Experience, (b) The Church, (c) Approximating the Spirit of Jesus, (d) The Way of Friendship.*

Business Session.

Afternoon:

Inspirational Address (if possible by the speaker of Wednesday evening)—*What Are You Going to Do About It?*

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The church has come to see that if it depends upon the colleges to render the foundation-building service which it is under the compulsion of rendering through them, they must, each of them, be equipped and endowed with every modern facility for doing the great work they are providentially called to do. Their brave and heroic struggles with poverty, their pathetic efforts to make bricks without straw, the noble spirit in which great men and women have worn themselves out in sacrifice in a cause, the significance of which the church, indifferent or unintelligent, has failed to realize, the amazingly large educational achievements with such small means—these things cannot be accepted now as a substitute for obligations that are clear, definite and unavoidable. For we have learned too well the meaning of the educational value of libraries, dormitories, endowments to let even the emphasis we have placed upon the spiritual forces in education cause us to forget the indispensable worth of these material elements. Indeed, we know that without these material agencies the spiritual forces we are so much concerned with will fall far short of exerting the influence we desire them to exert.—*The Paramount Need of Christian Education.*

## HOW FAR CAN A STATE UNIVERSITY GO IN TEACHING RELIGION?

DEAN GEORGE F. KAY, University of Iowa

Perhaps as a background for the judgment which I shall present as to how far a state university can go in teaching religion, I should tell you that for more than twenty years I have been interested in religious work among students in state universities. I have been chairman of the committee of my church which advises with the student pastor on work among students; I have been for many years a member of the Advisory Board of the University Young Men's Christian Association; as a scientist, a geologist, I have been trying to make students understand that, when properly interpreted, there is no conflict between science and religion. And only recently I have been elected chairman of the board of trustees of our new School of Religion at the University of Iowa. For these reasons you cannot doubt, I am sure, my great interest in the topic under discussion.

Our aims in education are many, and the attainment of these aims is difficult and complex. Neither our aims nor our methods of attaining them can be considered at this time. Suffice it to say that somehow, somewhere, there must be given to students intellectual orientation—an understanding of the background of the Now—of the path along which the human race has come—of the stage upon which they are to play. And there must be woven into the education of our young people—curricular and extra-curricular education—an appreciation of the higher values of life—the spiritual values—the meaning and purpose of life. We must grapple with the religious factors in education in an attempt to solve them. Denominational colleges can go about their tasks much as they please and with little fear of adverse criticism, but how shall a state university proceed? Our question is, How far can a state university go in teaching religion?

A few years ago the University of Iowa realized its obligation and began to study what should and could be done. The President appointed a committee of seven persons, including the Dean of the Graduate College, the Dean of the College of Commerce,

and myself, all of whom had shown a real interest in the religious life of the students in the University. This committee took its task seriously. It met many times; many persons were called into conference, including the late Dr. Charles Kent, Mr. Elliott of the Y. M. C. A., and Dr. O. D. Foster of the Council of Church Boards of Education, all of whom had had wide experience and unusual success in finding solutions for difficult religious problems. Our committee reached the judgment finally that it should recommend to the administration of the University of Iowa the establishment of a School of Religion.

The underlying principles of our School include the following assumptions:

1. Religion is fundamental in any vital program of character education and hence should be given a place in the curriculum of any school.

2. The responsibility for the development of religious education in a tax-supported institution should be shared by church and state.

3. The teaching of religion in a state university should be organized so as to eliminate the possibility of adverse criticism with reference to the "use of state funds."

4. All the religious groups should be invited to participate without partiality and without sacrifice of religious conviction.

Our School aims to achieve the following objectives:

1. The providing of courses that will help students gain a wholesome view of religion and increase their interest and efficiency in religious activities.

2. The providing of graduate courses and advanced degrees for those desiring to qualify for the highest leadership.

3. The creating of an expectancy for men and women to choose religious callings and to begin their preparation for such work.

4. Assisting the churches and synagogues of Iowa in their approach to their own students by making it possible for the Catholics, the Jews, and the Protestants to maintain professorships at the University.

5. Combining the scholarly ideals of the University and the religious ideals of the church so as to produce an atmosphere conducive to intelligent faith.



Our School includes a department of Religion which may, broadly speaking, be looked upon as including the theological aspects of religion, and other departments in the University which are willing to cooperate with the department of Religion in making a contribution to religious education.

The School of Religion has been established in the College of Liberal Arts, of which College I am the Dean. The Professors of this School are members of my faculty, with all the rights and privileges of other members of the faculty. Moreover, the courses which are given in the School are given the same kind of recognition toward the Bachelor's degree as is given to courses in history, in chemistry, or in any other well established department in the college. Of course, during its earlier years it goes without saying that comparatively few courses for credit will be offered. In time it is our hope that there will be students majoring in religion and that, in connection with graduate courses, Master's and Doctor's degrees will be granted. Our School is now in operation. Catholics, Jews, and Protestants are participating. Dr. M. Willard Lampe is Director of the School. Dr. C. A. Hawley has been chosen as the Protestant Professor. His salary is provided by Protestant denominations. Dr. M. H. Farbridge is the Jewish Professor. His salary is paid by the Jews of the State of Iowa. Father H. G. Takkenberg is the Catholic Professor, and he receives his support from the Catholics. All these men have been chosen with great care. They have scholarship, they have been successful teachers, and they have the all-round qualifications that are so necessary to carry forward successfully the important work which is in their charge.

How far then can a state university go in teaching religion? My answer has been in the concrete. At the University of Iowa, as I have stated, we have established a School of Religion which is similar to our other Schools but differs in this respect, that the support of the School of Religion comes from the churches and not from the state.

Our School is a great adventure in coöperation; we feel sure that its trend is right. We believe that it will succeed if all of us who are related in any way to it, whether Protestant, Catho-



lie, or Jew, will coöperate sympathetically with one another in facing the difficult problems which, in the nature of the case, will confront us. These are days when we need statesmen in religion just as we need statesmen in politics or in any other great field. This is a time when scientists, philosophers, and theologians must sit around a common table in their endeavor to solve their common problems.

Whether or not we have gone too far in our institution time will tell. How far you may be able to go in your respective institutions it is for you to determine. It is my judgment that no educational institution can escape the responsibility of giving serious consideration to the problem of providing vital religious instruction to its students.

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Two hundred seventy-nine more students are enrolled in the secondary schools sponsored by the Methodist Episcopal Church this year than last year, according to figures recently collected by the Board of Education. Last year there were 4,864 full-time students, 263 part-time students—a total of 5,127 students attending these schools. The enrollment for the 1928 fall semester is 5,017 full-time students, 389 part-time students, and 5,406 altogether. The enrollment at theological schools for the fall, 1928, is 810 full-time students, 149 part-time students, a total of 959. In the colleges the total enrollment for the fall, 1928, is 62,167, full-time students, 47,187, and part-time students, 14,980—4,734 less than last year.

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The fifth quadrennial meeting and Twentieth Anniversary of the organization of the Federal Council of Churches of Christ in America occurs at Rochester, N. Y., December 5-12, 1928. The tentative program calls attention to the coincidence as being "an appropriate time for a restudy of the movement of thought and activity in our time in relation to Christian cooperation and unity. The full program may be obtained from the Federal Council Office, 105 E. 22nd Street, New York City.

## AMONG THE UNIVERSITIES

O. D. FOSTER

It is inspiring to visit the American university, to see its throngs of future leaders of church and state in the making, to learn the problems of those charged with the responsibility of providing ideals and programs, and to catch withal the visions of the future. The pessimist can find plenty to feed upon in these great centers but the more thorough-going thinker and observer can see in this breaking up of old standards and forms the beginnings of new attachments and loyalties more in keeping with the day in which our young folk will live and work.

The spirit of youth is much the same everywhere, but it must struggle through forms and organizations which differ widely. Educators and religious officials are at least one generation older and find it difficult to get the student's point of view. The mistake of the past, of standarizing the student's curriculum, activities and whole program, was great, but the present tendency to make the student's opinion the final criterion by which programs and policies are formulated, is even worse. In few places indeed, to the traveler among the universities, do these extremes blend into a happy medium.

The church Boards of Education cooperate with various state universities in providing religious inspiration and leadership for the students. The different character of the institutions, personnel, etc., make each situation different from all the rest. No standardization is practicable. There is necessarily therefore a great deal of experimentation in these schools. No method of student work yet discovered has produced the results which all acquainted with the situation know is greatly needed. All these facts have been brought home to the writer afresh in a recent visit to the following institutions where the church Boards are maintaining an active interest.

Attention has been called elsewhere in CHRISTIAN EDUCATION to the visits made to Michigan State College, Alfred and Harvard Universities. At the Massachusetts Agricultural College has been for a number of years, a cooperating church student pastor and

Association secretary. The plan has sought to harness all the Protestant forces into a campus program so far as such a scheme is feasible in a state school. The plan has decided advantages with some disadvantages, but in so far as it unites the various interests at the campus and serves separate interests locally it at least succeeds in one great essential.

A similar situation obtains at the University of New Hampshire, where the Boards and Associations cooperate in maintaining an ordained man to work among the men in addition to a highly trained lady for Y. W. C. A. secretary. The leaders have the most hearty cooperation of the university administration as well as of local churches in the community.

For many years some of the Boards of Education, the local churches, the Associations and the administration of the University of Maine have been cooperating in providing religious leadership in the Maine Christian Association. The new secretary is taking hold in a fine way and has the hearty support of the president whose interest in the students' welfare is most commendable. The Association program at this point has indeed been worked out with great care. The problem is up here as at Massachusetts Agricultural College and many other places, as to the relative value of competing services at the campus with the local churches. Much is to be said on both sides of the question.

At the invitation of President Faunce a visit was made to Brown University where a luncheon was had with a number of the leading members of the faculty as well as with the religious leaders of the University. Like most institutions similarly located in great cities, Brown has many moral and religious problems identical with those of the great state universities. Being independent of the state control, however, it can dictate its own policy and is thus in a better position to provide for its student body what it will. Two features of its work in this regard are rather unique and may prove suggestive to others.

They have a full time student counsellor, who has no administrative or organizational responsibilities. He is a man among men, to share himself with them in every wholesome way his large-hearted nature finds opportunity. He is sought consequently on all conceivable occasions and for divers reasons. He

entertains large numbers in his home and has indeed a rare chance to become a real fisher of men.

There is also on the faculty an excellent man giving one half of his time to the teaching of Biblical Literature and the other one half to personal work among students and faculty. This man, prior to this connection, was a most successful student pastor in a great university. His natural ability for this work along with his rich experience is making him a power at Brown.

Brown has many points of unusual merit to mention along the line of character building, but only the more unique could here be recounted. It should be said in passing, however, that there is an unusually fine faculty to back up such efforts as those mentioned above, who are constantly on the lookout for the best interests of their democratic and cosmopolitan student body.

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Colleges have been blamed for what they do to students, when I believe the college itself is to be sympathized with. The real question is, what do the students do to the college? Taking a young fellow with brains—how could he help deriving advantages from four years at college? In the first place, regardless of everything else, he has four years of leisure; he is surrounded by books; he attends lectures. Now how could any man with brains and with a desire for culture help being benefited by four years of time to study, books to study and cultivated professors to study under? If a young man doesn't benefit, there is certainly something wrong with the young fellow.

Of course, it is not exactly necessary to go to college. If a young man could have four years just to attend the public library, regularly, here in New York, he might become a well-informed, cultivated person. But in addition to the time and the books at college, if a young man cares to seek out cultivated and intelligent companions, he will, no doubt, find at least a few of them; and, naturally, exchanging views with these other bright minds will have a very favorable reaction upon him. What we need more than anything else in life is just what is known as COMMON SENSE.—*Saunders Norvell, President, Remington Arms Co., Inc.*

**DEPARTMENT OF BIBLICAL INSTRUCTION**

OFFICIAL ORGAN OF THE NATIONAL ASSOCIATION OF BIBLICAL INSTRUCTORS, EDITED BY ISMAR J. PERITZ, PROFESSOR OF BIBLICAL LITERATURE, SYRACUSE UNIVERSITY

**THE SECONDARY SCHOOL SYLLABUS OF BIBLE STUDY**

It is to be hoped that Biblical instructors have done more than simply to file the report on a *Course of Study for Secondary Schools Offering a Unit of Bible for College Entrance* prepared by the efficient committee of our Association. To furnish high school students a course of study in Bible that is simple and yet comprehensive enough to reveal its literary, historical, and spiritual values, and at the same time compares favorably with the best courses of the high school curriculum is a worthy objective and deserves active cooperation in an effort to promote its use. A well-rounded educational program for high school students is evidently incomplete without some knowledge of the world's greatest masterpiece. To those who do not go beyond the high school such a course of Bible study should prove to be a contribution to an intelligent appreciation and use of subject matter that for better or worse is of constant and daily application; and to those who go to college it might give an appetite for more. The publication of the report in pamphlet form and the ease with which it can be obtained from the office of CHRISTIAN EDUCATION facilitate and should encourage its distribution.

Efforts to extend its use might take various directions. It might be placed in the hands of educational officials and authorities for information, interest, and approval. It might also be placed in the hands of those who have graduated from college with Bible courses and are now teaching in high schools; and they should be urged to take the initiative and with the consent of their high school principals form classes in curriculum Bible study.

With this end in view the report was submitted for examination to the University of the State of New York, and George M. Wiley, Assistant Commissioner for Secondary Education, states the approval of the State Department of Education as follows:

The outline has been examined with some care. The course as outlined in brief seems to present several excel-

lent features. It would seem that it might very well be used as suggestive material by those who are planning such courses for secondary schools.

Dr. Eugene F. Bradford, a Harvard man, professor of English, recently director of admissions and registrar, Syracuse University, who has recently gone to Cornell University as director of admissions, states his opinion thus:

The course, as planned, is evidently well worth a college entrance unit. As a course in a great literature, whether treated independently or as ancillary to English literature—and quite aside from its supreme religious and ethical value—it seems to me worthy of an important place in the curriculum of the schools. I hope it will fall into the hands of wise and well-taught teachers, for it deserves them.

This department will welcome reports of efforts made in any direction or suggestions to aid the movement.

I. J. P.

#### TEACH CHRISTIANITY

The Massena, N. Y., incident of reviving here in the United States the foul calumny that the Jews require the blood of alien human beings for ritual purposes has brought us face to face with the startling fact that ignorance and superstition are still in our midst. What might have happened if the lost child had not been found it is not easy to say, although we are inclined to be optimistic. Reports from the scene of the incident indicate as an aftermath strained relations between Jews and Christians: the Jews are sulking on account of the false accusation and suspicion, and the Christians retaliate by having no dealings with the Jews. And all this in the twentieth Christian century and in enlightened America.

Upon Biblical instructors the incident places special obligations and responsibilities. There is no other class that so well know the facts in the case and how utterly groundless and absurd the suspicion is; and we can speak with authority. In season, therefore, and out of season, we should reiterate its utter baselessness; that neither in the Bible nor in the Talmud is there the least indication of such a custom or requirement; and that it is no more true than that the early Christians were incendiaries and had burned Rome.

I. J. P.



## GOODWILL TO MEN\*

HARRY EMERSON FOSDICK, Pastor of the Park Avenue Baptist Church, New York City

Not till duty looms larger than rights is a man truly moral. But neither the one nor the other is the test of Christian character. Christianity begins when the sense of privilege in service becomes greater than both rights and duties. For us to be Christian is to be more willing to serve a man than he is to demand it; to go the second mile; to forgive seventy times seven; to pray on our Calvaries for the men who put us there; to act, that is, as no one has the right to require of us, and to feel about it all that our meat and drink are to do the will of him that sent us. The essential word of Christianity is love and that means superabundant willingness to help. A man becomes really Christian when the sense of joy in ministry overflows both rights and duties and submerges them. . . .

And as the real worth of the moral life lies in this attitude of more abundant willingness, so the whole joy of the moral life lies there, too. It is because of their unwillingness to go the second mile that men make such desperate labor out of going the first. . . .

There are a thousand little ways in which we can put this to the test: If we have money and are pestered by requests for its expenditure, what a cure for impatience to recognize that it is more to our interest to have our stewardship rightly accomplished than it can be to any other man's, so that even if we cannot give to a particular cause we can send the petitioner away with the feeling that we were more willing to give than he was to ask us! If we have talents and are worn threadbare by the continual demands upon us, what a cure for the requirement's malice to know that it is more to our interest to do all the good we can than it can be to any other man's—and so to meet each request with a willingness to do even more if we are able. Any child knows the magic of this divine remedy if he has ever dragged his reluctant feet toward the berry patch under orders to pick two quarts, and then has solved the problem of his uncomfortable duty by crying, "What fun! I'll surprise the family by picking four!" Drudgery is all redeemed by that.

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## THE BIBLE IN EDUCATION

WILBERT W. WHITE, President, The Biblical Seminary in  
New York

We can put the Bible into education once we really believe it to be worth while to do so. To the worthwhileness I address myself.

The Bible is the product of the highest type of education. An amazing amount of the finest physical, mental, social and moral, as well as spiritual discipline is evidently back of the emergence of the Bible into history. Thus only can the Bible's existence be accounted for. Then, what has not the Bible done in history since it came into existence? We meet it at every turn. In a very real sense it has made history. The Bible cannot be studied apart from history, nor can history be understood apart from the Bible. Produced by life it in turn has made everything live whithersoever it has gone. And yet we exclude the Bible from education: Is there any need of support of our proposition? Witness the high estimate of the Bible by the masters in practically every department of high accomplishment. Can I better make a powerful plea for the Bible in education, which it is my earnest desire to do, than by extensive quotation concerning it from masters in world leadership? Like responds to like. Deep calls to deep. Life recognizes itself. The thoughtful, the true, the expectant, the adventurous, pioneers, pathfinders, the sacrificial, the suppliant—these flock together in scorn of time and space. No boundaries can keep them apart.

Immanuel Kant says: "The existence of the Bible as a book for the people is the greatest benefit which the human race has ever experienced. Every attempt to belittle it is a crime against humanity."

Lord Bacon says: "There never was found in any age of the world, either religion or law that did so highly exalt the public good as the Bible."

Ralph Waldo Emerson says: "The most original book in the world is the Bible. Shakespeare, the first literary genius of the world, the highest in whom the moral is not the predominating

element, leans on the Bible; his poetry presupposes it. People imagine that the place the Bible holds in the world it owes to miracles. It owes it simply to the fact that it came out of profounder depths of thought than any other book."

It will interest you to follow this testimony of Emerson by his lovely report of contact with Carlyle at Craigen Puttock, Scotland. In his *English Traits* Emerson says: "We went out to walk over long hills, and looked at Crippel, then without his cap, and down into Wordsworth's country. Then we sat down and talked of the immortality of the soul. It was not Carlyle's fault that we talked on that topic, for he had the natural disinclination of every nimble spirit to bruise itself against walls, and did not like to place himself where no step could be taken. But he was honest and true, and cognizant of the subtle links that bind the ages together, and saw how every event affects all the future. 'Christ died on the tree,' said he, 'that built Dunscore Kirk yonder, that brought you and me together. Time has only a relative existence.'"

Carlyle's own words about the Bible, in part, are as follows: "The period of the Reformation was a judgment day for Europe, when all the nations were presented with the open Bible and all the emancipation of heart and intellect which an open Bible involves." Of the Book of Job he says: "There is no book in the Bible or out of it of equal literary merit." Here belongs Victor Hugo's estimate of Job. He says: "Tomorrow, if all literature was to be destroyed and it was left to me to retain one work only, I should save Job."

"While the Bible has never numbered among its religious believers a fourth part of the human race," says Professor Phelps, "yet it has swayed a greater amount of mind than any other volume the world has ever known. It has the singular faculty of attracting to itself the thinkers of the world either as friends or foes always and everywhere."

I shall insert here a summary of what the noted Jurist Wines, in his commentary on *The Laws of the Ancient Hebrews*, says are the fundamental ideas at the basis of the Hebrew State. These he finds in the Old Testament portion of the Bible. I submit, are they not challenging to the educationalist?

They are:

1. The unity of God.
2. The unity of the state.
3. Civil liberty.
4. Political equality.
5. An elective magistracy.
6. The sovereignty of the people.
7. The responsibility of public officers to their constituents.
8. A prompt, cheap and impartial administration of justice.
9. Peace and friendship with other people.
10. Encouragement of agriculture.
11. Universal industry.
12. The inviolability of private property.
13. The sacredness of the family relation.
14. The sanctity of human life.
15. Universal education.
16. Social union.
17. A well adjusted balance of power.
18. An enlightened, dignified, venerable public opinion.

The words of Chief Justice Taft fit in here. They are: "The classic English of the Bible has given shape to American literature. Its spirit has influenced American ideals in life and laws and government."

So also those of Whitelaw Reid: "The Bible has been the basis and main-spring of Anglo-Saxon development for the last three centuries, having moulded its morals, lifted its legislation and its jurisprudence, and inspired its literature."

Daniel Webster falls in line with a word to be soberly heeded: "If we abide by the principles taught in the Bible our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

Webster is supported by Professor Edward Koenig, of the University of Bonn, thus: "The guarding of the people's moral and religious interests is the greatest factor in the promoting of civilization."

Hear also Chancellor Kent, one of the great jurists of America: "The general diffusion of the Bible is the most effectual way to civilize and humanize mankind, to purify and exalt the gen-

eral system of public morals, to give efficiency to the just principles of international and municipal law, to endorse the observance of prudence, temperance, justice, and fortitude, and to improve all the relations of social and domestic life."

For further emphasis of literary values provided by the Bible, note the following.

Edmund Gosse, the eminent English critic.—"When young men ask me for advice in the formation of a prose style, I have no counsel for them except this: Read aloud a portion of the Old and another of the New Testament as often as you possibly can."

Sir William Jones (familiar with the literature of twenty-eight languages—1746–1794).—"I have carefully and regularly perused the Scriptures and am of the opinion that this volume, independent of its Divine origin, contains more sublimity, purer morals, more important history and finer strains of eloquence than can be collected from all the other books in whatsoever language they may be written."

Richard Hurrell Froude.—"This Bible thoroughly understood is a literature in itself—the rarest and richest in all departments of thought and imagination."

In this same line is a striking testimonial to the Bible uttered by George A. Dana, the illustrious Editor of the *New York Sun*, in an address at Union College to a graduating class of journalists. He said: "There are some books that are absolutely indispensable to the kind of education that we are contemplating, and to the profession that we are considering; and of all these the most indispensable, the most useful, the one whose knowledge is most effective is the Bible. There is no book from which more valuable lessons can be learned. I am considering it now not as a religious book, but as a manual of utility, of professional preparation and professional use for a journalist. There is perhaps no book whose style is more suggestive and more instructive, from which you learn more directly that sublime simplicity which never exaggerates, which recounts the greatest event, with solemnity, of course, but without sentimentality or affectation, none which you open with such confidence and lay down with such reverence; there is no book like the Bible."

Professor Thomas Huxley is not popularly associated with endorsement of the Bible. In 1870 he made an address before the London School Board in advocacy of the reading of the Bible in the public schools. Of one of his statements quoted below (the one which mentions his perplexity) an observer remarks: "I think it is significant that necessity should force such a conclusion from him." Here are the extracts from Professor Huxley's address:

I have been seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters without the use of the Bible. Take the Bible as a whole; make the severest deductions which fair criticism can dictate for shortcomings and positive errors; eliminate, as a sensible lay teacher would do if left to himself, all that is not desirable for children to occupy themselves with, and there still remains in this old literature a vast residuum of moral beauty and grandeur. And then consider the great historical fact that for three centuries this book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain, and is as familiar to noble and simple, from John O'Groat's House to Land's End, as Dante and Tasso were once to Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and finally, that it forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilizations, and of a great past, stretching back to the farthest limits of the oldest nations in the world. By the study of what other book could children be so humanized, and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between two eternities, and earns the blessings or the curses of all time, according to its effort to do good and hate evil; even as they also are earning their payment for their work?

Huxley near the end of his address continues thus:

That children take kindly to elementary science and art no one can doubt who has tried the experiment properly. And, if Bible reading is not accompanied by the constraint and solemnity, as if it were a sacramental operation, I do not be-

lieve there is anything in which children take more pleasure. At least I know that some of the pleasantest recollections of my childhood are connected with the voluntary study of an ancient Bible which belonged to my grandmother. There were splendid pictures in it, to be sure; but I recollect little or nothing about them save a portrait of the high priest in his vestments. What come vividly back on my mind are remembrances of my delight in the histories of Joseph and of David; and my keen appreciation of the chivalrous conduct of Abraham in his dealing with Lot. Like a sudden flash there returns back upon me my utter scorn of the pettifogging meanness of Jacob, and my sympathetic grief over the heartbreaking lamentations of the cheated Esau, 'Hast thou not a blessing for me, also, O my father?' And I see, as in a cloud, pictures of the grand phantasmagoria of the Book of Revelation.

I enumerate, as they issue, the childish impressions which come crowding out of the pigeon holes in my brain, in which they have lain almost undisturbed for forty years. I prize them as an evidence that a child of five or six years old, left to his own devices, may be deeply interested in the Bible, and draw sound moral substance from it. And I rejoice that I was left to deal with the Bible alone; for if I had had some theological "explainer" at my side, he might have tried, as such do, to lessen my indignation against Jacob, and thereby have warped my moral sense forever; while the great apocalyptic spectacle of the ultimate triumph of right and justice might have been turned to the base purpose of a pious lampooner of the Papacy."

I should have quoted earlier the following from this same address:

I may add yet another claim of the Bible to the respect and attention of a democratic age. Throughout the history of the western world, the Scriptures, Jewish and Christian, have been the great instigators of revolt against the worst forms of clerical and political despotism.

The Bible has been the magna-charta of the poor and of the oppressed. Down to modern times, no state has had a constitution in which the interests of the people are so largely taken into account; in which the duties, so much more than the privileges of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus. Nowhere is the fundamental truth, that the welfare of the state, in the long



run, depends upon the righteousness of the citizens, so strongly laid down. The Bible is the most democratic Book in the world.

From the sixteenth century onward, the Protestant sects have favored political freedom, in proportion to the degree in which they have refused to acknowledge any ultimate authority save that of the Bible.

With these words put those of Horace Greely and General Grant: "It is impossible to mentally or socially enslave a Bible-reading people." "The Bible is the sheet anchor of our liberties."

Is there not place here before proceeding further for the plea of Richard Moulton, author of *The Modern Reader's Bible*, for a place for the Bible in a liberal education. He says:

"It has come by now to be generally recognized that the Classics of Greece and Rome stand to us in the position of an ancestral literature—the inspiration of our great masters, and bond of common associations between our poets and their readers. But does not such a position belong equally to the literature of the Bible? If our intellect and imagination have been formed by the Greeks, have we not in similar fashion drawn our moral and emotional training from Hebrew thought? Whence then the neglect of the Bible in our higher schools and colleges? It is one of the curiosities of our civilization that we are content to go for our liberal education to literatures which, morally, are at an opposite pole from ourselves: literatures in which the most exalted tone is often an apotheosis of the sensuous, which degrade divinity, not only to the human level, but to the lowest level of humanity. Our hardest social problem being temperance, we study in Greek the glorification of intoxication; while in mature life we are occupied in tracing law to the remotest corner of the universe, we go at school for liberty impulse to the poetry that dramatises the burden of hopeless fate. Our highest politics aim at conserving the arts of peace, our first poetic lessons are in an *Iliad* that cannot be appreciated without a blood-thirsty joy in killing. We seek to form a character in which delicacy and reserve shall be supreme, and at the same time are training our taste in literatures which, if published as English books, would be seized by the police. I recall these paradoxes, not to make objection, but to suggest the reasonableness of the claim that the one side of our liberal education should have another side to balance



it. Prudish fears may be unwise, but there is no need to put an embargo upon decency. It is surely good that our youth, during the formative period, should have displayed to them, in a literary dress as brilliant as that of Greek literature—in lyrics which Pindar cannot surpass, in rhetoric as forcible as that of Demosthenes, or contemplative prose not inferior to Plato's—a people dominated by an utter passion for righteousness, a people whom ideas of purity, of infinite good, of universal order, of faith in the irresistible downfall of all moral evil, moved to a poetic passion as fervid, and speech as musical, as when Sappho sang of love or Aeschylus thundered his deep notes of destiny. When it is added that the familiarity of the English Bible readers all this possible without the demand upon the time-table that would be involved in the learning of another language, it seems clear that our school and college curricula will not have shaken off their mediaeval narrowness and renaissance paganism until Classical and Biblical literatures stand side by side as sources of our highest culture."\*

I beg to follow Moulton with a statement by my associate, Louis Matthews Sweet, found in his study of the English Bible where the historical significance of the Bible in relation to education is strikingly set forth:

It is to be remembered that throughout its entire course of development the people of Israel, however, separated at the core by original ideas and principles of worship, were surrounded and pressed upon by the great nations of antiquity who not only conditioned outwardly the movement of events in which Israel was involved, but formed the historical matrix in which Israel's national ideas and purposes were moulded. Is it too much to assert that not a single line of the Old Testament would have assumed the form in which we have it, had it not been for the geographical situation of Palestine, which made Israel the frontier nation of the ancient world? No great nation of the Orient could look at another without sighting across the highlands of Judea. No nation could march against another without crossing Israel's territory or traversing her boundary. No more significant fact for the history of revelation could be imagined.

In like manner the history of Christianity, from the advent of Christ on, was conditioned, in its modes of self-expression, in teaching and institutions, by the fact of its in-

\* From *Literary Study of the Bible*, pp. viii, ix.

ception in the imperial era. It is a fact of history as well as of doctrine that Rome is the 'Babylon' of the New Testament.

But there is another and still deeper reason why we are to consider the Bible to be the outcome of universal history, the product of universal Providence. No formal narrative of historic events in the various biblical eras could begin to give an account of the forces and influences which have gone to the making of the Bible. In its innermost essence the Bible is the response of the human spirit to the Spirit of God. While, in its immediate creation and publication, it is the outcome of that unexampled Hebraic sensitiveness to spiritual impressions, which culminates in the world's supreme Teacher, yet, all the way along, the fact runs more deeply and spreads more widely than this exclusive reference to Israel would imply. The Bible represents the essential response of the human spirit to God as it represents the universal message of God to the spirit of man. There is throughout Scripture the deep undertone of universal humanity which is so much more than national consciousness or individual insight. That which is implied but not spoken, taken for granted but not formally enforced in Scripture, are those universal fundamental convictions which are not the exclusive property of Hebrew or Christian but belong to man, as such, made in the image of God. Without such a context and inwrought structure of universal principles, the Bible would be unintelligible. Therefore, the Hebrew priest, prophet, and sage, the Christian apostle and teacher, even the Lord Jesus Himself, each in his own order, spoke both for and to universal man taking his stand firmly upon elementary truths acknowledged by all normally constituted men. Such being the case, by every implication of its nature and constitution the Bible is set in the midst of universal history which is its context, essential to the meaning of the text. The Bible cannot be studied apart from history.

Matthew Arnold's fine tribute to the Bible must have a place here. "To the Bible men will return because they cannot do without it; because happiness is our end and aim, and happiness belongs to righteousness, and righteousness is revealed in the Bible. For this simple reason men will return to the Bible just as a man who tried to give up food thinking it was a vain thing and he could do without it, would return to food; or a man who tried to give up sleep thinking it was a vain thing and he could do without it, would return to sleep."

Time fails to introduce many others who belong to the goodly fellowship of the truly educated, whose tribute to the Christian Scriptures is hearty and large.

Why is it that of our modern education, Woodrow Wilson dare say: "You know that with all our teaching we train nobody; you know that with all our instructing we instruct nobody." Or, President Nielson of Smith College: "We have no educational science, but several educational superstitions." If "the crowning achievement of the educator is the unification of personality," why not have our students include study into the secret of such unification in the heroes of Hebrew thought and life? What of the crowning personality? Let Judge Thomas M. Cooley, late Professor of American History and Constitutional Law in the University of Michigan answer: "I regard Jesus of Nazareth as having done more to advance civilization and to influence beneficially the history of the world than has any other historical character. The Bible I have been accustomed to look upon not as one book but as many. The teachings of Jesus and his disciples, as given in the New Testament, I think constitute a book more important to the world and more influential in reforming and improving the conditions of mankind than any other."

Whittier may fittingly close this anthology.

We search the world for truth.  
We cull the good, the pure, the beautiful,  
From graven stone and written scroll;  
From all old flower fields of the soul;  
And, weary seekers of the best,  
We come back laden from our quest  
To find, that all the sages said  
Is in the Book our mothers read.

At the inauguration of Dr. Earl Alan Roadman as the tenth president of Dakota Wesleyan University on October 26, President John L. Seaton, of Albion College, delivered the charge to the president, whose inaugural address was upon the theme "The Community from which Students Come and to which Graduates Go." The inaugural was part of a two-day celebration at the University, annual homecoming day being on the 27th.

## TREASURES FROM UR IN THE BRITISH MUSEUM

PROFESSOR HENRY THATCHER FOWLER, Brown University

Revisiting the British Museum in September, intending merely to refresh old memories of the Egyptian and Assyrian collections, I was happily surprised to find a succession of placards pointing to the temporary location of recent additions from Ur. Here there proved to be treasures innumerable that I had not expected to see west of Baghdad. Some, as the marvelous gold helmet of Mes-Kalam-Dug or the lofty gold crown of Queen Shub-Ad, were already familiar from the newspaper illustrations of last spring; others were quite new to me.

At the time of my first visit, it was difficult to get near enough to the cases to read the labels. Evidently Ur was quite the rage with Londoners from school children with note-book in hand to interested old age. Returning on another day, with a brand new note-book of my own dedicated to the finds from Ur, I had just finished my note taking on the most interesting objects when a Museum lecturer appeared in the gallery above bringing an audience with him. He gave a general talk upon the contents of the cases below and then came down to the floor, moving about, talking more intimately and welcoming questions. In this more informal part of his lecture he indicated that the British Museum was inclined to reduce Mr. Wooley's dating of 3500 B. C. to 3200; but this did not subtract any items from his previous long list of "oldest examples known." This included: brick, true arch, vaulted ceiling, and semi-dome (illustrated by photographs from the Ur burial chambers), silver, carnelian, use of lapis lazuli, vessels of gold, metal armor exemplified by gold and copper helmets, mosaic work, domesticated oxen and donkeys, wheeled vehicles, harp, gaming board, seals, finger rings, earrings, artificial flowers, gold manicure instruments, etc. Whether or not this claim can be maintained in every case, certainly a comparison of the stone vessels from Queen Shub-Ad's grave with those of the earlier Egyptian dynasties, seen in abundance in one of the Egyptian galleries of the Museum, shows a skill in

this manufacture which was attained only later in Egypt. Breasted speaks of the marvelous Egyptian skill exhibited in making stone vases or bowls ground so thin as to be translucent. Such skill had already been acquired by the Sumerians of Ur in the fourth millenium. I noticed, especially, a bowl of translucent green calcite; a spouted cup of lapis lazuli, about three inches high and three inches in diameter; a bowl of dark gray obsidian; jars of gray steatite most chastely decorated in relief; a spouted vase of translucent "white calcite"—really of a very delicate, beautiful buff tint. The spout was not a simple lip but a cylindrical spout, perhaps two inches in length, projecting from the side of the vessel just below the flare of the top, all formed from one block of calcite, the entire vessel being about six inches high.

On entering the hall containing the collection, the first exhibit is the flattened skeleton of one of the oxen killed at the foot of the dromos that led down to the king's grade, with traces of decorated silver collar and the guiding nose ring distinguishable to the initiated eye.

I recall the surprise with which Professor Peritz and I noted the small size of the cattle when we rode through Bashan in the spring of 1913 A. D. It seemed that these must be the degenerate descendants of the fearsome bulls of Biblical days; but from this skeleton it would appear that the oxen which drew the catafalque of the king of ancient Ur were no larger than the modern cattle of Bashan. A Texas steer would hardly recognize them as kin of his.

Next beyond came a curious object, supposed to have been a standard carried upon a pole. It was found in the very lowest and so most ancient grave opened at the close of 1927-'28 excavations. It was a box-like construction of wood with the sides perhaps nine inches high by twenty inches long, the ends possibly five and one half inches wide at the bottom and two and one half at the top, so that the sides slope inward. On each side are three rows, or registers, of figures in mosaic work, the figures being made of whole shell and the background of bits of lapis lazuli. On one side are prisoners being brought before the king, who is distinguished by his greater height, but in no such exag-

gerated fashion as is often the case in ancient representations. Indeed, the king scarcely exceeds the height of the others by as much as Saul did his fellow Israelites. Behind the king is his empty chariot and below are other chariots, all four-wheeled, each occupied by a driver and fighting man and drawn by four asses. This, it may be recalled, is 1400 or 1700 years before the Kassites brought the horse into Babylonia.

On the opposite side of the standard the royal family are seated at a feast, for which servants are bringing up oxen, sheep, goats, fish, and bundles of stuff. Although on so small a scale, the figures show clearly the characteristic noses familiar in later Sumerian sculptures and the rein rings on the poles of the chariots represent very exactly the shape of the actual examples to be seen in the adjoining case. Of these rein rings that from the pole of the first wagon in the king's grave is surmounted by a solid silver ball about two inches high. Although so small, it is a perfectly formed animal full of life and spirit. The other example of rein rings, from the pole of the "sledge chariot" of Queen Shub-Ad, has a tiny wild ass of electrum. The realism of this figure is so wonderful as to give added vividness to the characterization of Esau as a wild ass of a man and to Jehovah's query: "Who hath sent out the wild ass free?"

Of the four gold vessels in the case with the wondrously wrought gold helmet, two, at least, in grace of form and delicacy of border tracery would do credit to the best age of Greek artistry.

Of the many other objects that are bringing the Sumerians of the 4th millenium B. C. so close to us, I must not fail to mention the cape or short cloak of Queen Shub-Ad, made entirely of beads and little triangles of carnelian, lapis lazuli, agate, and gold. Apparently, it was open on the right side and fastened below the arm with long pins of gold and lapis, to one of which was originally attached the Queen's seal cylinder of lapis lazuli bearing the inscription: "Shub-Ad nin," "Shub-Ad Lady" (or Queen.)

When Mr. Wooley lectured upon these objects in London last May, Mr. Sidney Smith, of the British Museum, called attention to the fact that there is no gold nor metal of any kind in South-



ern Babylonia, no wood no lapis lazuli, no wild asses. Everything must have been imported and from lands as distant as central Turkestan and Asia Minor. He noted that there must have been trade with Egypt, Asia Minor, Turkestan, and down the Persian Gulf, possibly with India.

The Oxford University Press announces the publication of Mr. Wooley's book on *The Sumerians* for this autumn. That it will be as fascinating as Howard Carter's volumes on the *Tomb of Tut-Ankh-Amen* one cannot doubt; that it will contain records of discoveries of vastly greater importance for knowledge of ancient civilization hardly needs to be said.

It will never again be possible to see all these objects from Ur together, which the visitor to the British Museum has seen this autumn; some go back to the Baghdad Museum and others, the lecturer said, are assigned to the University of Pennsylvania Museum.

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To what should bequests for the work of the kingdom be given? To permanent and well-established institutions. It is usually a mistake for the testator to think up something original and peculiar. I know of some large estates which are now lying idle, profitless, because the objects to which they were bequeathed were fantastic and impracticable, and the money cannot be diverted to worthy channels. Especially worthy, for this purpose, are Christian colleges, since through their endowment funds a legacy can be passed on from generation to generation. There is now on his way to the foreign mission field a young man who recently finished with distinction a course at the University of Oxford, where one of his privileges was that of attendance upon a course of lectures provided through a gift made to the institution nearly a thousand years ago. Where, save in such a gift, could one assure the permanence of his estate and its usefulness through such a period of years?—*John E. Pounds.*

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A college education neither makes wise men nor fools. If a man is wise, it will make him wiser; if he is a fool, it will make him more foolish.—*Dr. Robinson.*



## THE SEMINARY WORLD

GARDINER M. DAY

### NATIONAL EPISCOPAL STUDENT ASSEMBLY

The most significant event during the past month in the seminary world was the third Triennial Meeting of the National Student Council of the Episcopal Church which was attended by a large number of theological students and student pastors. This assembly was held in Washington in connection with the General Convention of the Episcopal Church and the program was arranged by the Reverend Leslie Glenn, Secretary for College Work in the National Council. The whole realm of student work was discussed from the standpoint of the church, the student, the administration of the institution, the Y. M. C. A., and several other angles.

For the first time in the history of the Episcopal Church a joint session of the House of Deputies and the House of Bishops was addressed by two representatives of work among young people and students. The address by Mr. Glenn made a profound impression on the convention. Mr. Glenn pointed out the tremendous growth that has taken place in the numerical size of our college institutions and contrasted it with the relatively small attempt which the Protestant churches have made to stand by their members during this often difficult period of their religious life. Almost any of the major departments such as English, physics, or economics, will have an instructor to every one hundred students or so, while often the church will have but one man to anywhere from five hundred to several thousand students.

In the second place, Mr. Glenn pointed out that beautiful buildings, splendid organs, and the finest equipped parish houses were relatively of little or no use so far as the presentation of Christianity to the student was concerned, unless there was on the ground a man with a real vital religion. Not money or buildings, but rather men was the plea which he made to the convention. In conclusion, he added, at present the collegiate world was suffering from a paralysis by analysis. There have been in-

vestigations and investigations, but what is needed now is an end of investigations and some real work by Christian people unless students in large measure are to be lost to the church during their college course.

In speaking on the subject of students and worship, Mr. John C. Crocker, student at the Episcopal Theological School, Cambridge, Massachusetts, declared that student workers today had better face the situation squarely and realize that the world of college students is a tough one. The reason for this, he felt, was that while students were always ready to discuss religion in all its phases, they did not really want to live it. It was an intellectual game rather than a way of life. He further declared that he felt the hope for the future of the church should be placed in the sacraments. The reason for this is that the student in college is lectured to death and he does not want to attend church to hear another lecture in the form of a sermon, but he does believe in spiritual values which he can find in the Communion Service.

#### THE AUTHORITY OF EXPERIENCE IN RELIGION

The Chicago Theological Seminary publishes in its *Register* for November the address made in connection with the dedication of its new buildings last June. Mr. Charles S. Brown spoke representing the graduating class on the specific experience which must underly modern faith. After reviewing the various older bases of authority, he declared that the position which a student entering the ministry today must take is that of religious experience being his first authority. The new position, he said, would have all the faults and variations of individualism as it is based on personal experience, but at the same time it would have the strength of individual responsibility. In elaborating upon this experience, Mr. Brown said that it had three particular characteristics: It is personal, social, and capable of indefinite repetition. The following is part of his description of the first two points:

First, it is personal. It relates to individuals. It is my own, and your own, and his own. It does not stand off at one side and recite creeds; it gets right into life and walks around in it. The type of experience toward which we are

moving is a personal experience of God, as He may be apprehended in a moment of spiritual insight, or in an hour of deep need and equally deep conviction; or in the common contacts of daily life, unstressed and almost unemotional. The field of religious experience is so much larger than it used to be. Once it was limited to specific and definite experiences; repentance, and conversion, and perhaps one or two other carefully restricted and defined high sopts. Each of these experiences had to be approached in pretty much the same fashion by every individual. But how is it now? The church and the creeds have lost their power to keep us away from God. We approach boldly by all sorts of avenues. One comes into contact with God through business; another through study; another through some bit of research; another through music; another through nature; and so on. Repentance is still a real experience; but it is connected now, not with sin in the abstract but with concrete sins—this unkindness, and that dishonesty, and the other failure. Conversion is still a real experience; but it changes its garments a dozen times a day, and oftener. We seek, and we find God in experience. And that experience is intensely personal.

In the second place, it is social. The social gospel has been given the place of first prominence in the various departments of religious thinking; and people in all walks of life have been discovering that they are their brothers' keepers. There are a thousand evidences of this fact. The force which is working for world peace, and for church unity, and for industrial righteousness, and for civic honor, is the force of social experience. Little by little, God is teaching His people. He speaks to them one by one; but also, He speaks to them in all the larger groups which they form.

#### PREACHERS MEETING IN BOSTON

A preachers' conference was held at the Boston University School of Theology for three days, October 15-17, which was attended by a large gathering of the most noted preachers in the country. The list of preachers would be too long to publish here. The conference was presided over by President G. Bromley Oxnam of De Pauw University and among those who spoke were Dr. S. Parkes Cadman, Bishop Francis J. McConnell, and Dean Sperry, of Harvard. The conference seemed to be so worth while that a book containing the various addresses is to be published.

## THE WORKER'S BOOKSHELF

*Undergraduates*—R. H. Edwards, J. M. Artman and Galen M. Fisher. Doubleday-Doran. \$4.00. 366 pages.

This book, after five years of tossing to and fro on the seas of discussion and conference, is now with us. It should be a sturdy craft, for it has been rewritten and discussed by various groups many times. Those interested in student religious work have been confronted for several years at conferences with huge multi-graphed sheets marked, "Confidential." Some of the value of this material has been lost by its delayed publication. A large part of it is old; though an honest attempt has been made by the authors to keep up with the rapid changes in student morale during the last few years. The study is based on eleven hundred interviews with students, faculty members, and others in the twenty-three institutions visited. It can not and should not be accepted as a scientific piece of work. It is based on the opinions of those interviewed, which *may* be facts, but can not be demonstrated as scientifically so. The book has a value in that we may all examine this collected material and perhaps receive from it many suggestions and ideas. This reviewer does not feel it to be of utmost importance, but does feel it to be of general value.

It is not to be expected that parents will get a very balanced conception of the American colleges and universities surveyed. The chapter on "Men and Women" might make one think conditions far worse than they really are. The authors are men of judgment and experience, and it is too bad that during this study they were engaged in active leadership in various universities and could not possibly give this book the time it really needed.

The danger in *Undergraduates* is that others will use it in the way that Governor Smith used material in his Milwaukee speech on prohibition, where he quoted fairly accurately the opinions on college drinking as facts received after much careful study, rather than just student opinion of a number of years ago. This evidence would be worth more if each interview were dated. The chapter on "Religious Agencies" is good as far as it goes, but it just skips through the field and touches points here and there. President Wilkins, of Oberlin, praises this book and calls

it by far the most important book for those concerned with knowing what is going on with undergraduates.<sup>1</sup> President MacCracken, of Vassar, considers it "an unfortunate waste of time and skill that could be duplicated more easily in the reading of current college fiction or undergraduate journalism."<sup>2</sup> Probably both of these gentlemen have overstated the case. To those engaged in actual work with students, it will have value as to what some students wrote and said to the authors, and not as accurate scientific information.—H. E. E.

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*Facing Life*—W. H. P. Faunce. The Macmillan Company, New York. \$2.00.

This excellent little volume of half a hundred short, pointed, vital topics, richly reflects the ripe scholarship, wide experience, penetrating vision and depth of soul of Brown University's retiring president. On reading and pondering over these meaty and scintillating addresses, any college president whose privilege it is to conduct chapel, any minister seeking for vital sermonie suggestions, any layman needing help in leading prayer-meeting, or any person reaching for food for the soul will have reason to thank Dr. Faunce over and over again for having shared with him these invaluable treasures.

A good flashlight of the genius of the book is given by the topic of its first chapter—"Temptations Upward." Many people will find this little volume at the breakfast table, on the library table, or even in the coat pocket.—O. D. F.

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In the "Bonnie Brier Bush," the schoolmaster says to Drumsheugh: "Ye think that a'm asking a great think when I plead for a few notes to give a puir laddie a college education. I tell ye, man, a'm honoring ye and givin' ye the fairest chance ye'll ever hae o' winning wealth."

<sup>1</sup> Review of *Undergraduates*, by Ernest H. Wilkins, *The Intercollegian*, November, 1928, p. 49.

<sup>2</sup> Review of *Undergraduates*, by Henry Noble MacCracken, *The Saturday Review of Literature*, October 13, 1928, p. 210.

*The Study of Religion in State Universities*—Herbert L. Searles, University of Iowa Press, 1927. \$1.00.

The results of several years of research on Religion in State Universities are incorporated in this excellent thesis of Dr. Searles. Those interested in the problems of religion in state education will find this study of great importance and service. The chapters on the "Evolution of Cooperation between the Church and the State University in the United States"; "State Constitutional, Legislative and Supreme Court Provisions Relating to Sectarian Religious Influence in the Public Schools"; "The Study of Religion in State Universities—Present Status and Trends"; "The Place of the Study of Religion in State Universities, with the Conclusions"; make a compendium of information on this field not found in like form elsewhere. The appendices are of equal value to the text. The volume will be a time-saver to religious workers aspiring to develop programs of religious education and activities in state schools.—O. D. F.

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#### Pamphlets

*Friends' Schools.* W. Carson Ryan, Jr. Bulletin of Swarthmore College, Vol. XXIV, No. 3, Supplement.

A Report of schools listed by the Philadelphia Yearly Meeting as "Schools under Friends' Meetings or conducted by Friends." 44 p. Chapters on "Friends' Schools and Present-Day Education," "The Present Status of Friends' Schools," "Reports on Individual Schools," and "A List of Friends' Schools" (20), give a clear and illuminating account of the function and present significance of modern schools under private auspices with a distinct religious affiliation.

*Dedicatory Exercises and Addresses* on the occasion of the opening of the Artelia Roney Duke Science Building, Elon College, North Carolina.

This attractive illustrated booklet worthily symbolizes the achievement of President Harper in providing for Elon a plant of permanent usefulness and beauty. The Duke Science Building is one of the five excellent modern structures that have been



erected on the campus since the disastrous fire in 1923 and was the gift of the Duke brothers in memory of their mother. It is 120 feet long, sixty-five feet wide, with three stories and fire-proof basement, costing over \$100,000. The first floor is given to the study of physics, the second to biology, and the third to chemistry. In accepting the building, Professor N. F. Brannock of the chemistry department said: "The amazing realities of both science and religion are but the progressive revelation of God's truth vouchsafed us, and as spokesman for the faculty, I accept this building and bespeak for it the highest aim which science and religion can have—the service of man and the glory of God."

*Theses and Dissertations.* By Chinese Students in America. Bulletin of the China Institute in America. Beginning with 1902, 568 theses and dissertations are listed in this record of the academic efforts and interests of Chinese students in the United States. One hundred and fifty-two deal with problems relating to China. No claim is made to completeness but every title definitely ascertained has been included. Readers are requested to send in corrections or additions and authors to submit titles and if possible copies of new theses or dissertations. Useful for students of modern Chinese conditions.

*Twentieth Century American Novels.* William Lyon Phelps. American Library Association. \$ .25. 28 p.

This booklet of the "Reading with a Purpose" series is a guide to the best work of contemporary American novelists, and is written with the author's usual keen discernment of values as well as literary finish.

*The Alumni Fund—Its Significance and Its Possibilities.* Archie M. Palmer. Institute of International Education. Reprint from the Proceedings of the Fourteenth Annual Convention of the Association of Alumni Secretaries. 8 p.

States succinctly the idea back of the Alumni Fund and its possible part in financing higher education under modern conditions.



## THE ART OF THINKING

Francis Lieber was both a great scholar and a great teacher. Among his less severe tasks was the instruction of undergraduates in the history of Europe. His method was impeccable. He prescribed the use of a purely formal textbook, which was little more than a bare record of facts and dates. At the beginning of each exercise he would call upon a student, who presumably had prepared himself, to write upon the blackboard what was taking place, let us say in England, during the first half of the seventeenth century. By the aid of the members of the class this record would be made accurate. Similarly, the record of what was happening in France, in Germany and in Italy, perhaps, at that same period was placed upon the board in parallel columns. When this was done and the facts were correctly recorded, Professor Lieber used to turn to his students and say, with a benignant smile, "Now, young gentlemen, you know what was happening in those countries at that period. But why were those things happening? Ah, you do not know! I shall tell you." He then launched forth into a most illuminating and scholarly exposition of the underlying causes of these happenings. He set them in their relation to each other, to what had gone before, and to what was to follow. In other words, he interpreted them. In this way he thought out loud and he taught his pupils to think. From the lips of some of those who were in Professor Lieber's classroom in those days I have heard their admiring recollections of the happy hours in which they studied European history and learned to think about it.

In a later academic generation Professor Burgess performed the same task in this University (Columbia) for thousands of students in law and in political science, every one of whom holds his name in grateful remembrance. It is obvious, then that the habit of reflective thinking can be illustrated and taught. The wonder is that this is so little done, despite its importance, its charm and its interest.—*Nicholas Murray Butler.*

### CONFERENCE ON ANNUITIES

A Conference on Annuities was held at 156 Fifth Avenue, New York City, Friday, November 9, attended by fifty-nine people representing Home and Foreign Mission, and Educational Boards, and other organizations. Twenty registered as representing colleges.

The Committee on Findings reported as follows:

We recommend special care in the following respects:

1. As to terminology it seems highly desirable to use expressions in literature and in personal solicitation which plainly indicate that we are seeking gifts, rather than proposing investments. The charitable aspects of our enterprises must always be emphasized. The word "interest" should never be used as applying to the rates at which the annual payments are reckoned.

2. We deem it unsound to expend, or invest in any enterprises of a charitable organization, the principal of an annuity gift until the expiration of the annuity contract.

3. As laws in different states vary and inasmuch as they are liable to change with each session of state legislatures, it is obviously wise for each organization doing an annuity business to make a serious check-up periodically by obtaining the advice of competent legal counsel.

4. The use of annuity agreements should not be urged as a substitute for other methods which might be preferred by prospective donors. The absolute gift, living trusts, bequests by life insurance and bequests through wills, all at times best fit into the conditions and the purposes of prospective donors.

5. We believe in uniform annuity rates. This means that charitable organizations should not compete with each other in soliciting annuity agreements by one body offering higher rates than others so as to attract the patronage of bargain hunters; nor should we try to compete with commercial organizations in doing an annuity business by offering rates comparable to theirs.

6. We reaffirm the action taken by the Conference on Annuities of April, 1927, as shown in the report of the Committee on Findings in Actions 1-13 inclusive.

7. A number of questions having been raised regarding laws and legislation bearing on annuities, we request that the Standing Committee on Annuities continue to make a study of these matters and present results at a future meeting.

8. We also request this Committee to draft a standard form of contract as referred to in Vote 8 of the April, 1927, Conference.

9. We recommend to the Standing Committee on Annuities that another conference be held when in their judgment it is deemed wise.

10. We recommend that the proceedings of this conference, including the papers presented, shall be printed and that the organizations represented by individuals present be asked to contribute, if necessary, toward underwriting the cost of the publication.

The Committee on Financial and Fiduciary Matters, of which the Committee on Annuities is a sub-committee, was authorized to edit and publish the proceedings. This Committee may be addressed at 105 East 22d Street, New York, N. Y.—A. W. A.

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Bishop McDowell tells of an old farmer at the close of the Civil War who, bereft of his sons, sat down in a certain college chapel. He saw the students come in and had a vision of the long procession of students through the years. He said to himself: "These will go and others will come. The professors will go and others will take their places. My farm would just about endow a chair. I will go home and deed it to this college. Then, by the grace of God, I shall be here while the world stands."

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Titus ravaged Jerusalem and left behind a million corpses and salt-sown ruins. He thought he had made an end of the hated nation, but before he sailed from Joppa a rabbi obtained permission to gather a few boys out of the desolation and teach them the law. It was a concession fatal to Roman supremacy. That school was the cause of the recovery of the amazing vitality and persistence of the Jewish people. It built law, national spirit, consciousness of being a peculiar people into mind. That abides.—*F. D. Power.*

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Life is so complex that no man can say that his wealth was accumulated without the cooperation and aid of others.

## HERE AND THERE

The merging of two of America's best known educational magazines took effect November 1, when the *Educational Review* was combined with *School and Society*. The magazine will be published weekly throughout the year, under the editorship of J. McKeen Cattell with the cooperation of William McAndrew.

The *Educational Review* was established in 1891 by Dr. Nicholas Murray Butler, now President of Columbia University, and was under his editorial direction for twenty-nine years.

*School and Society* was established in 1915, and since its founding has been edited by Dr. Cattell. During its history it has absorbed the *School Journal*, established in 1874, and the *Teacher's Magazine*, established in 1878.

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DePauw University has abolished compulsory military training. The same courses in military science and tactics will be offered, but only as electives and not as subjects required for graduation. The announcement will become effective upon the publication of the forthcoming annual catalog. Stating the reasons for this action, President Oxnam said DePauw was one of the educational institutions of the Methodist Episcopal Church, and at the last General Conference of the church that organization expressed unqualified opposition to compulsory military training in colleges and universities. He also stated that the faculty of DePauw had expressed itself to the effect that military training should be made elective.

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Marble and brick and granite will crumble. A college, living in deathless youth, preserves the works of its benefactors in the characters of those whom it trains.

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No matter what a man's work, he can do it better if he is well informed. And the point here is that education, while it has a larger bearing than a mere preparation for one's trade or profession, is the very best equipment for any sort of efficiency. Whatever your peculiar calling, your expertness is more telling if it rests upon a basis of general culture.—*Dr. Frank Crane.*